

10 146 K Boulton 1722 2475

A
SERMON

Preach'd in the Parish-Church of

St. SEPULCHRE,

MAY the 17th, 1722.

Being Thursday in Whitson-Week;

AT THE

Anniversary Meeting of the CHILDREN
Educated in the Charity-Schools in and about the
Cities of LONDON and WESTMINSTER.

By the Right Reverend Father in GOD,
HUGH, Lord Bishop of BRISTOL.

Boulton
Publish'd at the Request of the Gentlemen concerned
in the said CHARITY.

L O N D O N,

Printed and Sold by Joseph Downing in Bartholomew-
Close near West-Smithfield, 1722.

SERMON

ST. SEPULCHRE

May the 17th 1782.

Being Preached in White-Hall



Anniversary Meeting of the Children
Educated in the Charity-School in and about the
Cities of LONDON and WESTMINSTER

By the Right Reverend Father in GOD,
HUGH, Lord Bishop of WORCESTER

Published at the Request of the Governors
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LONDON:
Printed and Sold by Joseph Stansfeld, in Bartholomew
Close near St. Dunstons Church, 1782.



Gen. XVIII. 19.

For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

THE Wickedness of *Sodom* and *Gomorrab* was now come to its Height, when God came down from Heaven to inflict on them that Punishment their Sins so loudly call'd for. In his Way thither he calls on *Abraham* in the Plains of *Mamre*, and promises him a Son in his old Age. But before he parts with him, he

could not forbear imparting to him the terrible Work he came about, the examining whether the Sin of those Cities were indeed so grievous, and the punishing them accordingly when he found it so. And as in this whole Relation God is introduc'd and represented as acting after the manner of Men; so in particular, in his breaking his Design to *Abraham*, he is set forth as proceeding like a kind and generous Patron towards his affectionate Client, that had the greatest Sense of Gratitude himself, and was desirous to keep up the same Sense in his Family towards his bountiful Protector; and on this bottom it is that God is here brought in prefacing the Account he gives *Abraham* of his Intentions relating to *Sodom* and *Gomorrhah*, by seeming to argue, that it would be unkind in him to conceal his Counsels from one, for whom he had done so great Things already, and to whom he had promis'd much greater Things, and who had his Soul so fill'd with the utmost Acknowledgments for his Favours, that he would do his best to transmit to his latest Posterity, the Desire of making the same Returns he made of Service and Affection to his Almighty Benefactor; At the 17th and following Verses of this Chapter: *And the Lord said, shall I hide from Abraham that Thing which I do, seeing that Abraham*

Abraham shall surely become a great and mighty Nation, and all the Nations of the Earth shall be blessed in him? For I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord, to do Justice and Judgment, that the Lord may bring upon Abraham that which he hath spoken of him.

It is the latter of these Verses that I shall confine my self to consider on this Occasion, and shall offer what I have to say under the following Heads :

I. I shall consider the Duty of a Father of a Family, laid down in the Character God here gives of *Abraham*; *I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord.*

II. The happy Consequence of Parents rightly discharging this Duty, in the Behaviour of their Descendants, *They shall keep the Way of the Lord, to do Justice and Judgment.*

III. The Prosperity that may be hoped for upon Parents rightly discharging their Duty, and Children behaving themselves answerably,
That

That the Lord may bring upon Abraham that which he hath spoken of him.

And I shall afterwards make some Application of what has been said to the present Occasion of our meeting here.

And I. Of the Duty of a Father of a Family, laid down in the Character God here gives of Abraham; *I know him, that he will command his Children and his Household after him, and they shall keep the Way of the Lord.*

The Reason here given by God of his using Abraham like a Friend, and communicating his Designs to him is, that *he knew he would command his Children and his Household after him, and they should keep the Way of the Lord.* In Abraham then we have the Character of such a Father of a Family as was acceptable to God, and consequently in his Example we have a Description of what is the Duty of every good Father of a Family. And here we may observe, that the Object of his pious Care was not only his Children, but his whole Household; *he will command his Children and his Household*; so that his Servants did not escape his kind Regard. And tho' in that Age and those Countries, Servants were generally Slaves, and thereby of greater Concern to their Masters,

Masters, and more subject to their Commands, than Servants are in this Age and Country ; and as many of them were born in the Family, and so could have their most early Education directed by their Master's Will ; the same Care cannot now be taken of the Piety of Servants as could then ; yet certainly every good Master will endeavour, according to his Power, to promote Religion and Virtue among those imploy'd in his Service.

Now *Abraham's* Practice towards his Family is here express'd by *commanding* them ; a Thing, which, as it appears at first View, most Heads of Families are apt enough to do ; but if we look farther in the Text, to see what was the Matter of his Commands to them, and consider duly what is meant by his thus commanding them, we shall find but few that discharge this Duty as they ought. The Thing he commanded his Children and his Household was as follows, *to keep the Way of the Lord, to do Justice and Judgment ;* or in other Words, as we shall shew under the next Head, to live in the Practice of true Religion. And his commanding them, implies his, every way he could, instructing and influencing them so to do. The Duty then of Fathers of Families here laid down is, the promoting, by all possible

possible Methods, true Piety and Virtue in their whole Household.

Now the first Step towards doing this is, fully instructing them in the great Truths of Religion, whether practical or speculative; the former, to furnish them with a Rule for their Actions; the latter, as the great Motives and Encouragements to observe that Rule. And this at first can take in only the more easy and general Doctrines and Precepts of our most holy Faith; but as the Capacities of Children advance with their Age, it should extend to a more distinct Account of what they are both to believe and to do; that so in Time they may know the whole Mystery of Godliness, and be fully instructed to every good Work.

Another Step towards working in them a settled Piety is, as they are capable of taking it, not only proving to them from Scripture the Certainty of the several Doctrines they are taught, but likewise convincing them of the Truth of that holy Religion there reveal'd, as confirm'd by the many Miracles wrought by *Moses* and the Prophets, by Christ and his Apostles, to satisfy their Hearers that it was God who sent them to preach to Mankind the Doctrines there contain'd. And thus their Faith will not rest on the Authority of their Parents or Instructors, or on their Belief being

being profess'd by the Generality of their own Countrey, but on the solid Foundations of Scripture and Reason.

To this must be added, the inculcating into them the Weight and Consequence of what they are taught. That it is the sure and certain Way of Salvation, what their everlasting Happiness or Misery depends on; that by observing and practising the Precepts given them, they will be able to go through this troublesome World with as much Ease and Comfort as this State of Things admits of, and will in the next World arrive at an unspeakable and eternal Bliss; and that for despising or neglecting them, they will become the miserable Drudges of Sin and Satan in this Life, and will be for ever tormented in the Life to come.

And it is for want of strongly impressing on young Minds the Importance of these Things, that too many, who have from their Childhood been instructed in the Scriptures, lead Lives so contrary to what is commanded in those lively Oracles of God.

By these several Methods, Parents lay the Foundations of Religion in the Minds of their Children. But they are farther to carry on the good Work, by every way inclining and stirring them up to the Practice of Virtue. And this they

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may do, by directing them to perform particular Acts of Virtue, as Occasions offer ; by warning them of, and fortifying them against Temptations to Sin ; by advising them when they are at a Loss at any Time about their Duty ; by earnest and repeated Exhortations to them to perform it ; by reproving them more gently or roughly, as their Carelessness or Refractoriness may deserve ; by encouraging and sometimes rewarding their doing well ; and, on the other side, where they find it requisite, by proper Punishment deterring them from what is evil. And by these various Methods, prudently managed and intermixt one with another, they may hope to create in their Children an Abhorrence of Vice, and a Love and Habit of doing well : and will at the same Time dispose and instruct them in their Turn to take the same religious Care of their Children after them.

And if we consider that Reverence Children almost naturally have for their Parents, and how much this is increased in well nurtur'd Children, by a Sense of their Love and Care, and prudent managing of them, and what Weight this must give to every Intimation of the Will of their Parents, it will not seem any great Force upon the Word, to call the several Ways by which Parents inform or influence their Children to be virtuous, their *commanding* them to be so.

How

How much it is the Duty of Parents thus to command their Children to keep the Way of the Lord, as by thus instilling Piety into them, they very much advance God's Glory in the World, as they best secure the Temporal and Eternal Interest of their Off-spring, and as they furnish their Country with good and useful Members, I have not now Time to shew; but must hasten to the,

II^d Head of this Discourse; where I am to consider the happy Consequence of Parents rightly discharging this Duty, in the Behaviour of their Descendants; They shall keep the Way of the Lord, to do Justice and Judgment.

Now by *keeping the Way of the Lord*, is to be understood, the continuing in that Course God has commanded Mankind to proceed in, by believing and professing those Truths he has in his Word reveal'd to us, and by complying with those Precepts he has there given us. The making known to us this Way, was the Reason of his sending his Messengers the Prophets and Apostles to the World from Time to Time. This is the Way, the constant walking in which he has promised to reward with Eternal Life; and is no other than the believing and practising what is taught us and prescrib'd us in God's holy Religion

declar'd to us in the Scriptures ; and to prevent Mens wrongfully placing the Way of the Lord in any Set of Notions, without acting suitably, we have a true religious Deportment here describ'd, by *keeping the Way of the Lord, to do Justice and Judgment* ; thereby intimating to us, that a Course of virtuous Actions is either the End of keeping the Way of the Lord, or the most effectual Method so to do.

Now we are to understand what is here imply'd, that upon Parents commanding their Children, they shall keep the Way of the Lord, to hold generally, but not without any Exception. For it is certain, that some very good Men, who have done their utmost in rightly instructing and disciplining their Children, and have us'd all their Endeavours to set them in a Course of Piety, have, to their great Affliction, lost their Labour, and met with Returns of Undutifulness and Wickedness from them. But the contrary is more generally true ; and where Parents have not been wanting in bestowing a religious Education on their Children, for the most Part such Children have continued in that good Way of the Lord, in which the Care of their Parents had set them.

And it is reasonable it should happen so, both from the Nature of Things, and from the Blessing of God on such pious and conscientious Parents.

First,

First, From the Nature of Things. The strong Impressions made on Children in their tender Years, of the Necessity and Advantages of a religious Life, and rivetted into their Minds with all the Authority attending the repeated Instructions, Counsels, Exhortations, and Reproofs of their Parents, will not easily be wore out. The good Habits contracted in their early Years, and confirm'd by long Use as they grow up, will make the Practice of Virtue easy and delightful to them, and will not, without much Struggle and Difficulty, give Way to the opposite Vices. The clear Knowledge they have of their Duty will not permit them to be misled into Sin, and will furnish loud Matter of Clamour and Reproach to their Conscience, if they knowingly allow themselves in any Transgression.

Their firm Belief of a God, and his Knowledge, and Justice, and Power, and of the terrible Sanctions of his Laws, will be constantly deterring them from violating his Commands; whilst the settled Sense and Persuasion they have of the immense Rewards of Heaven, will encourage them to Obedience to the divine Precepts; and both will support them against the Temptations they meet with to any kind of Wickedness.

Nor is it possible that when they have been long accusom'd to do good out of a Conviction of

of their Duty and Interest to do so, they should hastily quit the Paths of Righteousness.

Such good Parents and Children may likewise hope for the same happy Event from the Blessing of God on several Accounts.

Their Children are entitled to the more immediate Protection and Care of Heaven, as they are descended from godly Parents, and are a holy Seed; and by their being early engaged in a virtuous Life, they have strengthened their Claim to those gracious Assistances they might hope for on Account of the Piety of their Progenitors.

They have likewise farther Hopes that God will not suffer the Pains and Care bestowed on them by their Parents, in tincturing them with true Piety, and filling their Minds with the Knowledge and Fear of God, and training them up in Obedience to his Commands, to be lost, for want of seconding their good Intentions and Endeavours, with a proper Measure of his Grace.

And if we likewise consider the many Prayers and Tears offer'd up to God by good Parents on Behalf of their Children, that he would write his Law in their Hearts, preserve them from all ghostly Danger, increase in them every Virtue here, and conduct them safely to Heaven hereafter; that these were the great Blessings they desir'd to entail on them beyond any worldly

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Grandeur or Prosperity, and that for the Performance of this they trusted firmly in the divine Goodness; how can we think that God will deny his Servants this so reasonable and so pious a Request, which, next to their own Salvation, was uppermost in their Souls?

As this then is the Case of those, who, by the pious Care of their godly Parents, have been educated in the Knowledge and Practice of every good Work, there are just Grounds to expect that the Providence of God will more immediately watch over them, and his Grace be still ready in a more especial manner to assist them in the Discharge of their Duty; by preserving them from too violent Temptations; by affording them Measures of his holy Spirit answerable to their Trials and Exigencies; by still strengthening their Faith, and warming their Love to God; by keeping up in their Minds a Sense of the Beauty of Holiness, and the Deformity of Sin; by clearing up their Duty to them in all Circumstances; and by constantly giving the great Motives of the Gospel their due Force on their Souls, so as to make them courageously persevere to their Lives end in that good Course they were by their Parents first engaged in.

And when the Knowledge of their Duty, and the Necessity of performing it, with the good Habits

Habits they have early acquir'd, are thus aided and invigorated, by the powerful Suggestions of God's Spirit, they may be secure upon joyning their own Endeavours, of always *keeping the Way of the Lord, to do Justice and Judgment.*

I come now to the III^d general Head, where we are to consider the Prosperity that may be hoped for, upon Parents rightly discharging their Duty, and Children behaving themselves answerably, *That the Lord may bring upon Abraham that which he hath spoken of him.*

The Things God had spoken of *Abraham*, here referr'd to, mean the Promises God had made him, that he should *become a great and mighty Nation, and all the Nations of the Earth be blessed in him,* in the Verse before the Text, and in other Places, *to make his Seed as the Dust of the Earth, and as the Stars of Heaven for Number, and to give them the Land of Canaan for an everlasting Possession, and to be their God.*

The Promises indeed made to *Abraham* seem to be absolute, but however Part of them, we learn both by this Place, and by the Event, were only conditional. Since here God himself marks out plainly the Terms on which he intended to perform those Promises made relating to *Abraham's* Posterity, *viz. their keeping the Way of the Lord,*

to do Justice and Judgment ; so that upon their forsaking the Way of the Lord, it was not to be expected, that God would continue to *Abraham's* Seed the Promises made to him.

And in Fact we find, that upon their not following the good Pattern of their Father *Abraham*, and keeping the Way the Lord had taught them by *Moses*, but falling off to Idolatry, and other crying Sins, God at first corrected them in the Land of Promise by dreadful Invasions from their Neighbours, till he at length suffer'd Ten of their Tribes to be carried off to a perpetual Captivity by the *Assyrians*, and the remaining Tribes to be led away Captives by the *Chaldeans*, and detain'd at *Babylon* for 70 Years ; and when after their Return, they fell again into great Impieties, and at length crucify'd and rejected the *Messias* sent to them, God brought on them the *Romans* to destroy them, and drive them out of their Land, from whence they have now been Exiles above 1600 Years.

And if the particular Promises made to *Abraham* concerning his Seed, were to be understood with certain Limitations and Conditions, as we have seen they were ; much

more are all general Promises made to the Righteous, of God *being a God to them and their Seed*, of his *blessing them and their Seed*, of his *establishing a Covenant with them and their Seed*, and the like, to be understood with this Restriction, and on these Terms, that their Seed, after the Example of their Fathers, walk in the Way of the Lord, and observe his Statutes to do them.

If then Parents are desirous to derive a Blessing on their Children, beside being righteous themselves, without which they can only entail a Curse on them, they must take Care to *bring them up in the Nurture and Admonition of the Lord*, that they may walk in his Ways, or the Wickedness of their Children will stop any Blessing, that might otherwise have descended on them, from them. And if Children hope for any Advantage from the Righteousness of their Parents, let them endeavour to tread in their Steps, and in Imitation of them, obey the Voice of the Lord, to keep his Commandments, or else their Expectations will prove vain, and be disappointed.

But where the Religious Care of Parents in the Education of their Children is answer'd by a suitable Piety in them, all that Prosperity

riety may be hoped for justly by such Children, that is consistent with the advancing their Salvation and God's Glory.

How far they may depend on their Souls prospering, by being assisted and strengthen'd by God's Heavenly Grace, we have seen under the former Head.

But as to Temporal Concerns, they may be secure of being protected in Dangers, and having a Share of worldly Comforts, as far as the Tryal or Improvement of their Virtue will admit of. They shall find inward Comfort and Support under those Afflictions, the Wisdom of God sees proper to suffer to overtake them. And they shall in the End be most certainly admitted to everlasting Ease and Happiness, laid up for them in Heaven.

I come now to make an Application of what has been said to the present Occasion of our Meeting here.

We have here before our Eyes, according to this Annual Solemnity, the general Assembly of the Charity Schools in and about this great City. And to any one, who knows, that 'tis no long Course of Years, since this noble Design of bestowing a Religious Education on the

Children of the Poor was first set on Foot; it cannot but be very pleasing to see to what great Numbers this charitable Care is now able to extend it self. And what will increase this Pleasure is, to reflect what must have been the Education of these poor Innocents, had they been left to the Management of their own Relations; that most of them would have been brought up in an Ignorance, little less than that of Nations, where Christ was never yet preach'd; without knowing the Nature of God, and their Obligations to him; without knowing that Life and Immortality brought to Light by the Gospel; without a Sense of their Duty, and any Hopes or Fears of a Reward or Punishment for performing or neglecting it. This must have been their Case, but for the pious Care now taken of them, by which they are taught *the Way of the Lord, to do Justice and Judgment*, are instructed in the Nature and Benefits of that Baptism, by which they were admitted into Christ's Church, and the great Engagements they then enter'd into; and are taught what it is God requires of them here, and what an exceeding Weight of Glory he designs for them hereafter.

And

And whereas they would otherwise have been a Burthen to themselves, and a Shame and Nuisance to their Country, through their Vicioufness and Want of Imployment, they are now brought up in Virtue, and fitted for some honest Calling, by which they may be able to support themselves, be of Service to their Country, and have wherewith to relieve the Necessities of others.

We have seen that every good Father of a Family will endeavour, after the Example of the holy *Abraham*, thus to train up their Children and Household in Piety. But these poor Innocents, for whose Benefit these Schools are design'd, must want this Care from their own Parents, whose Ignorance or Poverty, and constant Imployment in getting their Bread by the Sweat of their Brows, disables them from instructing their Children themselves, and from paying others to instruct them. But what is deficient in them, is supply'd by the generous Care and Contributions of pious and tender-hearted Christians, who prove Fathers and Mothers to these, even during the Lives of their Parents, little better than Fatherless and Motherless Children; by setting them in a Way to live honestly and industriously in this World,

World, and to arrive at everlasting Life in the World to come. And it is through their Management, that they are at all fitted to be admitted into any Household, and bring with them, wherever they are taken as Servants, such a Knowledge of the Grounds of the Christian Religion, as may with little Trouble and Inspection from their Masters and Mistresses, be kept up and highly improv'd.

Whoever has a due Concern for the Honour of God and our Blessed Saviour, for the Salvation of those Souls for whom Christ died, for the Reputation of our holy Religion, and for the Good of our Nation, cannot but wish, that the Advantage of this good Education, so happily set on Foot, may be continued and daily enlarged. And to such it must be a Matter of Grief, that the Zeal of many in this Affair is grown cool, and their Bowels straiten'd. I must therefore beg Leave on this Occasion most earnestly to entreat the several Managers and Trustees of these, and other the like Schools, that they would carefully prevent whatever may justly give Offence to, or be laid hold of as a Pretence, by any that are likely to contribute to this pious Design, to the end it may be carried on with the

the same Chearfulness and Unanimity that was for some Years remarkable. And this would in a great Measure be done, if they would see that the several Masters and Mistresses of these Schools instructed their Scholars truly in the Doctrines of our most excellent Church, without tincturing them at all with any Thing of those Party Quarrels and Distinctions that so unhappily abound amongst us; that they taught them good Will and Charity to all Men; and that they inculcated into them Loyalty and Subjection to the Temporal Governours plac'd over them by the Providence of God, as well as Reverence and Submission towards their Spiritual Rulers.

If this were done, the Mouths of Gainfayers would be stopt, and a Design, in it self so unquestionably pious and useful, would probably be carry'd on with one Heart and one Mind, by all those who wish well to our Church and State.

And if the good Success of these Societies in the virtuous Education of the Poor, should stir up the Emulation of the Rich, not to suffer their Children to fall short of the others, in a Sense and Knowledge of Religion, then might we be sure of a Check being put in the next Generation, to that Deluge of Profaneness and Wickedness with which the present Age is almost
over-

overwhelm'd; and then might we depend on God, plentifully pouring out his Blessings on a People, so careful of continuing his true Worship and Service to Posterity. Then would our Government be settled on a lasting Foundation, our Nation prove truly great and powerful, abounding in Piety and Virtue, as well as Trade and Wealth; and then would our Church flourish, and become the great Glory, as it has been the Bulwark, of the Reformation.

F I N I S



The present State of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, May 1722.

This Mark * denotes Schools set up since the last Year's Account, or not mentioned therein for want of Information. C. signifies Cloath'd. pt. Cl. part Cloathed. C. & B. Caps and Bands. M. Maintained. W. Set to Work.

CHARITY - SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls.
A Lhallows Lombard-street C. —											
To which School 100 l. was left by Mr. William Dolbey, one of the Trustees lately deceased; and 20 l. in 2 Lottery Tickets was sent by an unknown Hand	1	40	—	30	—	—	95	—	—	44	—
St. Andrew Holborn Boys C.	1	80	—	131	9	—	115	18	8	197	—
In the same Parish, Girls C.	1	—	60	118	17	6	81	18	6	—	182
In the same Parish, at St. George's Chappel C.	2	50	40	133	10	—	138	5	—	86	40
St. Anne Aldersgate C.	2	30	20	50	—	—	100	—	—	12	4
A Legacy of 10 l. 1721.											
St. Anne Blackfriars, C.	2	40	30	—	—	—	—	—	—	—	—
endowed by a private Person,											
St. Anne Westminster, Bo. Cl.	1	52	—	86	—	—	171	—	—	136	87
In the same Parish, Girls C.	1	—	52	—	—	—	—	—	—	—	—
Three Legacies, amounting to 250 l. were paid to these Schools 1716.											
St. Bartholomew the Great Cl. —	1	30	—	70	—	—	—	—	—	5	—
Billingsgate Ward C.	1	36	—	80	—	—	—	—	—	9	—
St. Botolph Aldersgate C.	2	50	50	105	10	—	20	—	—	31	22
St. Botolph Aldgate within											
The Boys set up 1698. and the Girls 1710. Cl.	2	50	40	130	—	—	—	—	—	150	32
In the same Parish in East-Smithfield, the Boys set up 1706, and the Girls 1710. Cl.	2	40	30	85	—	—	41	10	—	25	36
In the same Parish, an old endow'd School turn'd into a Charity School Cl.	1	15	—	—	—	—	—	—	—	5	—
St. Botolph Bishopsgate C.	2	30	6	21	10	—	57	—	—	50	37
St. Brides Parish C.	2	50	50	155	—	—	51	—	—	—	—
D											
	24	593	378	1196	16	06	871	12	02	750	440

CHARITY SCHOOLS
in the Parishes of

CHARITY SCHOOLS in the Parishes of			No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An.			Boys & Girls put out Apprentices from the Beginning.	
						l.	s.	d.	l.	s.	d.	Boys.	Girls.
St. Bride, for Teaching Navigation to 20 Children Elected out of 5 Charity Schools, on Mondays, Wednesdays, and Fridays, from whence 14 Chil. have been put to Services at Sea.			1										
Broad-Street Ward, C. To which Schools there is 5l. per Annum left for 16 Years, to place out an Apprentice			2	50	30	87			30			72	
Camberwell in Surrey, Cl.			1	25	5	60			60			3	
Castle Baynard Ward, Cl.			2	30	20	67			54	7	8	52	
Chelsea in Middlesex, pr. C. Third part of the Oar story is given to this School,			1	30		12						25	
In the same Parish, pr. Cl. Another Sch. chiefly supported by Ladies and Gentlewomen, 7 of whom are Trustees			1		30	50							4
* Christ Church in Sarry Cl.			2	30	10	30			20			8	
St. Clement Dane, C. To which 20 l. per Annum is given for 99 Years			2	70	40	124	10		167	9		185	87
Cordwainers Ward Cl.			2	50	30	60			70			83	20
Cornhill Ward C.			2	50	30	20			160			36	13
Cripplegate Ward within Including the School in the Parish of St. Alphage, C.			2	50	25	120			70			15	
Deptford in Kent, Cl.			3	55	30	25							
Dowgate Ward, erected 1715. Cl.			2	30	20	130			30			1	1
St. Dunstan in the West C. To which is given the Interest of 300 l. for ever, and a Lottery Ticket of 14 s. per Ann. Mr Paul Jarvis, late Treasurer of the Charity School for Boys, in the Parish of St. Sepulchre, gave 20 s. to be paid yearly by the Minister and Churchwardens of the said Parish, after a Sermon preached on St. Pauls Day for ever in the said Church, to encourage this Charity: On Condition the Boys attend the same, and Halt a Crown to the Master.			2	50	40	164	6		57	17	10	102	62
St. Edmund the King, No School, but a Subscription and Collection to put out Apprentices, such as are educated in the Charity Schools, and 178 Children have been already put out by this means.						25			40				
Faringdon Ward within, C.			2	60	40	120			130			40	30
St. George Southwark, C.			1	50		80			40			14	
Sir George Wheeler's Chapel in Stepney Parish C. To which Mrs. Atwood left by Will, part of 50 l. to Stepney, which amounted to 17l. 17s. 1d. and Mr Sharpington 3l.			1		50	29	2	6	41	2			14
						129	630	400	1203	18	06	970	1606
						636			231				

CHARITY-SCHOOLS
 in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Boys & Girls Sermons & Sa- put out Ap- craments, and prentices Gifts this Year, from the or about p. An Beginning.			Boys.	Girls
				l.	s.	d.	l.	s.	d.		
St. Giles Cripplegate, } without, C. ———	1	100	—	54	10	—	69	18	—	100	—
In the same Parish, in } Middlesex, C. ———	1	50	—	—	—	—	—	—	—	60	—
In the same Parish, C. } Supported by a Legacy of 1500l of the late Lady Eleanor Hollis, yielding 62l. 10s. per Annum.	1	—	50	—	—	—	—	—	—	—	22
* In the same Parish within C. } St. Giles in the Fields C. } Gifts & Legacies 1718. 790l.	2	50	25	—	—	—	—	—	—	—	—
Greenwich, Kent. W. C. } To this School have been given the following Legacies, viz. one of 25l. Another of 10l. p. Ann. for 10 Years. Another of 5l. per Ann. for 4 years. And another of 150l.	4	101	101	250	—	—	150	—	—	171	146
St. James Clerkenwell Cl. } St. James Westminster, } by the Offertory Cl. ———	2	60	40	100	—	—	30	—	—	134	69
In the same Parish in } King-street; supported out of the Revenue of the Chappel ———	1	50	—	—	—	—	—	—	—	—	—
In the same Parish in } Berwick-street; supported out of the Revenue of the Chappel ———	1	36	—	—	—	—	—	—	—	120	—
In the same Parish, Cl. } supported by Collections at Ser- mons, and casual Benefactions	1	16	—	—	—	—	—	—	—	—	—
St. John at Hackney C. } St. John at Wapping Cl. } To which 19l. 4s. was given in 2 Benefactions 1721	1	—	80	—	—	—	—	—	—	—	54
St. Katherine Creed Cl. } S. Katharine near the Tower C Kensington, Middlesex C. } To which His Majesty is graciously plea- sed to give 80l. per Annum: And in 1716, Legacies were left of 100l. & 5l.	2	30	22	123	18	—	93	—	8	15	3
Knights-Bridge Chappel } Middlesex, C. ———	2	40	30	45	—	—	94	14	—	74	23
Lambeth in Surry ———	1	40	—	31	11	6	128	3	—	86	—
	2	35	15	30	—	—	80	—	—	70	12
	2	40	30	169	—	—	135	—	3	58	36
	1	12	—	—	—	—	20	—	—	—	—
	2	50	12	50	—	—	25	—	—	—	—

CHARITY-SCHOOLS
 in the Parishes of

	No. of Sch	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sacraments, and Gifts this Year, or about p. An			Boys & Girls put out Apprentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys	Girls
St. Lawrence Pountny C.	1	12	—	—	—	—	—	—	—	—	—
St Leonard Shoreditch C.	1	50	—	45	8	6	34	10	11	65	—
In the same Parish, at } Hoxton, C. ————	1	—	50	40	—	—	40	—	—	—	24
Lewisham in Kent	1	—	30	—	—	—	—	—	—	—	—
*St. Magnus the Martyr C } at the Charge of a private Person	2	50	50	—	—	—	—	—	—	—	—
St. Margaret Westminster } Cloathed in Blue; to which School is given 6 l. per Ann. during a Lease, and an Annuity of 21 l. a Year, for 78 Years from January 1713. And a Legacy of 200 l. And in 1717, Four Children were added to the Girls School, upon the Treasurers Receiving a Bank Note of 50 l. from an unknown Hand. Since which 60 l. has been left to the School in 3 Legacies.	2	52	34	56	5	—	116	17	2	285	24
In the same Parish, C. in } Grey and M. Set up 1698. To this School is given a Freehold Estate of 20 l. per Ann. beside the Childrens Beer, valued at 66 l. per Annum. And in 1716, a Legacy of 1000 l. In 1717, the Legacies were 216 l. And in 1718 1000 l. Bank Stock.	2	80	52	180	—	—	400	14	—	213	120
St. Martin in the Fields, C. } One Boy and one Girl were added to these Schools Anno 1716, upon Mr. Richard Smiths leaving a Legacy of 100 l. on that Condition: The like Legacies were left by him to several other Schools In these Sch. 20 B & 10 G are wholly maintained	3	101	51	140	—	—	360	—	—	150	100
* St. Mary Abchurch Cl.	1	20	—	—	—	—	—	—	—	—	—
St. Mary-le-Bon Cl. ———	1	12	—	13	—	—	—	—	—	—	—
St. Mary at Islington C.	2	24	20	103	19	6	100	—	—	45	38
St. Mary Magdalen Bermondsey C. ————	1	50	—	90	—	—	20	—	—	27	—
S. Mary Overree, alias St. Saviour Southwark C. } To these Schools Mr. John Collet has left 115 l. per Ann. in Houses and Lands.	2	60	50	200	—	—	—	—	—	—	1
St. Mary Rotherhith C. —	1	20	—	—	—	—	—	—	—	20	—
In the same Parish, } The Parish Children of both Sexes are under the Care of 1 Mistress, and 2 Nurses, since 1715. C. M. and W. This was first promoted by the Liberality of one of the Parishioners, and has been since continued at the Charge of 2 s. a Week each Child, on the Parish, except the Article of Cloathing.	1	25	—	—	—	—	—	—	—	18	—
	22	556	337	868	13	00	1072	02	01	823	307

CHARITY-SCHOOLS
in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Voluntary Subscriptions about per Annum.			Collections at Sermons & Sa- craments, and Gifts this Year, or about p. An.			Boys & Girls put out Ap- prentices from the Beginning.	
				l.	s.	d.	l.	s.	d.	Boys.	Girls
Tabernacle in Petticoat- Lane, in Stepney Pa- rish, C. —————	1	30	—	14	10	—	40	—	—	3	—
St. Thomas Southwark C. Tower-Ward C. —————	1	30	—	25	—	—	30	—	—	12	—
To which there have been Gifts since the Foundation, 446 l. 15 s. 6 d.	2	70	60	200	—	—	50	—	—	44	18
Vintry-Ward C. —————	1	50	—	42	1	—	10	—	—	37	—
To this School there have been Gifts to the Value of 75 l. 15 s.	2	50	30	80	—	—	40	—	—	7	—
Wapping Stepney Cl. —————	—	—	—	—	—	—	—	—	—	—	—
Brought from Page 25 —————	7	230	90	361	11	00	170	00	00	103	18
Ditto from Pag. 26 —————	24	593	378	1196	16	06	871	12	02	750	440
Ditto from Pag. 27 —————	29	630	400	1203	18	06	970	16	06	636	231
Ditto from Pag. 28 —————	28	610	445	919	18	06	847	01	08	888	404
Ditto from Pag. 29 —————	22	556	337	868	13	00	1072	02	01	823	307
Ditto from Pag. 29 —————	23	546	336	831	14	03	607	09	04	816	234
Total —————	133	3165	1986	5382	11	09	4539	01	09	4016	1634

Boys ————— 3165 } 5151 Total of Children Taught.
Girls ————— 1986 }

Boys put out Apprentices 4016 } 5650 Total of Children put out Appren.
Girls put out Apprentices 1634 }

N. B. All the Schools abovementioned have been set up since 1697. ex-
cept that belonging to the New-Church in St. Margaret West-
minster, now known by the Name of the Blue-Coat School, which
was set up Lady-Day 1688, for 50 Boys; and the School at Ro-
ton Folgate, erected 1691, for 60 Boys.

The

A Particular Account of the Charity-Schools set up in several Parts of Great-Britain and Ireland, as the same has been transmitted from Whitfontide 1721. to Whitfontide 1722.

- Bucks, — Aylesbury.* Two Schools for 120 Children, opened *Michaelmas* 1720. in one of which *Latin* is taught.
- Great Remble.* A School for 6 Children, at the Charge of a private Gentlewoman.
- St. Leonards.* A School for 6 Children, at the Charge of the Minister.
- Weston Turbill.* A School for 12 Children, at the Charge of the Rector.
- Devonshire, — Buckland Monachorum.* A Third School, Erected in this Town for 6 Children.
- Dorsetshire, — Corsi Mullen.* A School.
- Litchet.* A School for 9 Children.
- Hampshire, — Isle of Wight. Caresbrook.* A School for 6 Boys and 6 Girls Cloathed.
- South Stoneham.* A School for 26 Children.
- Kent, — Dover.* Three Schools. Two for 100 Boys, and One for 60 Girls. One of the Boys Schools is endow'd by a private Gentleman with 50 *l. per Ann.* and the other, consisting of 40 Boys, teaches Navigation. The Girls are taught to Read, Spin, Knit, and Sew.
- Middlesex, — Highgate.* A School for 24 Girls Cloath'd, and a House built for them.

Montgomerysh. **Lanihangel.** A School for 32 Boys; 20 of whom have a Dinner given to them every School-Day, they being far from Home.

Lanbyllin. Two Schools. 20 Boys and 10 Girls, Cloathed, and taught to work, endowed by a Gift of 1200*l.* from a private Gentlewoman of *Langedwyn.*

Oxfordshire, — **Bisciter.** A School for 30 Boys Cloath'd, opened *Christmas* 1721.

SCOTLAND, **Loath** in *Southerland.* A School for 28 Boys and 5 Girls.

Somersetshire, — **Brushford.** A School for all the poor Children.

Cutcombe. A School for which a private Gentleman has lately settled 12*l.* *per Ann.* for ever.

Lurborough. A School supported by voluntary Contributions.

Perlock. A School set up by the Care of the Minister.

Warwickshire, — **Elloe.** A School set up at the Charge of a Noble Lord and his Lady.

Colehill. The School here has one Alteration made in the Management of it, which has been found very beneficial after 2 Years Experience, *viz.* Instead of Cloathing all the poor Children as formerly, 3 or 4 of the Children are taken wholly under the Care of the Mistress, and fed as well as Cloathed, and the Expectation of this Preferment among the other Children, makes them very industrious to deserve it as Vacancies happen.

Yorkshire, — **Doncaster.** A School for 28 Children, some of which are Cloathed by the Corporation, and all taught to work at Spinning, &c. as well as to read and say their Catechism; to support which 60*l.* *per Ann.* is subscribed by the Gentry in the Neighbourhood.

Charity-

Charity-Schools in Ireland, reported last Year.

County of **GLISH.** A School for 6 Boys,
Ardmagh, — and 6 Girls.

Certaraghan. A School.

Co. of Cavan, **Cavan.** A School for 14 Boys.

Co. of Clare, **Kilsenora.** A School.

Co. of Cork, — **Ballyclogh.** A School for 12 Boys Cloath'd,
supported by Subscription.

Drishane. A School for 40 Children, and
tho' most of their Parents are Papists, the
Children constantly repair to Church, and
have made great Progress in learning the
Catechism, &c.

Farraghy. A School, for which a House is
built by a charitable Lady in London.

Co. of Gallway, **Cloonbuen.** A School for 16 Boys.

Co. of Kerry, **Ballyhaigue.** A School for 20 poor Girls,
employ'd in the Linen Manufacture, by the
Landlord of the Place.

Dingle. A School for 10 Boys and 5 Girls
Cloathed.

Killarney. A School for all the poor Chil-
dren, and 10 l. per Ann. is left towards their
Cloathing.

Tralee. A School for 16 Boys and 10 Girls
Cloathed, opened 1719.

Co. of Kilkenny, **Drumheen.** A School for 15 Children.

Kells. A School for all the poor Children.

Co. of Tyrone, **Castle Caulfield.** A School for 20 Boys
Cloathed.

Co. of Waterford, **Dungarvan.** A School for 20 Children
Cloathed, towards which the Bench of
Justices assign'd 5 l. a quarter out of the
Fines allowed towards their Dinner.

Lismore. A School founded by a Noble Lord.

WATERFORD City. A School for 20 Girls all Cloathed.

Co. of West-Meath, — Castle Pollard. A School for 8 Boys and 4 Girls.

Lizard. A School for 10 Boys Cloath'd.

Col. Howard's Regiment. A School for all the Soldiers Children partly Cloathed, by the Sollicitations of the Chaplain.



The

The Number of *Charity-Schools* in each County of *England* and *Wales*, and of those in *Scotland*; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows :

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
<i>Anglesey</i> ———	3	40		<i>Merionethshire</i>	2	40	25
<i>Bedfordshire</i> —	34	349	57	<i>Middlesex</i> ———	29	584	218
<i>Berkshire</i> ———	54	754	130	<i>Monmouthshire</i> —	6	104	10
<i>Brecknockshire</i> —	6	82	47	<i>Mountgomeryshire</i>	6	76	10
<i>Buckinghamshire</i>	41	648	46	<i>Norfolk</i> ———	31	516	223
<i>Cambridgeshire</i> —	29	635	120	<i>Northamptonshire</i>	46	523	121
<i>Cardiganshire</i>	11	121	4	<i>Northumberland</i>	10	430	40
<i>Carmarthenshire</i>	3	35		<i>Nottinghamshire</i>	17	222	28
<i>Carnarvonshire</i>	3	35		<i>Oxfordshire</i> ———	21	330	98
<i>Cheshire</i> ———	12	124	30	<i>Pembrokeshire</i> —	22	212	19
<i>Cornwall</i> ———	11	22	14	<i>Radnorshire</i> ———	1	20	
<i>Cumberland</i> ———	5	100	30	<i>Rutlandshire</i> —	6	32	12
<i>Denbighshire</i> —	5	100	3	<i>SCOTLAND</i>	51	1447	542
<i>Derbyshire</i> ———	18	294	31	<i>Shropshire</i> ———	19	340	30
<i>Devonshire</i> ———	37	677	229	<i>Somersetshire</i> —	30	518	90
<i>Dorsetshire</i> ———	12	90	23	<i>Staffordshire</i> —	14	230	88
<i>Durham</i> ———	12	252	20	<i>Suffolk</i> ———	37	564	140
<i>Essex</i> ———	31	442	162	<i>Surry</i> ———	25	486	126
<i>Glamorganshire</i>	5	50		<i>Sussex</i> ———	18	414	46
<i>Gloucestershire</i> —	54	838	100	<i>Warwickshire</i> —	36	397	144
<i>Hampshire</i> ———	37	529	112	<i>Westmoreland</i> —	1	16	10
<i>Herefordshire</i> —	27	410	95	<i>Wiltshire</i> ———	30	584	61
<i>Hertfordshire</i> —	31	586	87	<i>Worcestershire</i> —	34	505	127
<i>Huntingdonshire</i>	23	282	20	<i>Yorkshire</i> ———	49	859	113
<i>Kent</i> ———	51	748	210				
<i>Lancashire</i> ———	19	255	39				
<i>Leicestershire</i> —	37	469	20				
<i>Lincolnshire</i> —	89	1126	90				
	697	10058	1719				
				<i>Brought forward</i>	541	9449	2321
					697	10058	1719
				<i>Total</i>	1238	19507	4040

A Summary View of the Charity-Schools in Great-Britain and Ireland.

	Sch.	Boys.	Girls
At LONDON, Pag. 30	133	3165	1986
In other Parts of Great-Britain, p. 35.	1238	19507	4040
In IRELAND	139	2160	492
	1510	24832	6518
Total of Boys and Girls		31350	

June 1722. *Note*, Where the Number of Children have been signified to the Publisher of this Account, without distinguishing the Sexes, they are put in the Column of Boys; which is the Reason of the great Disproportion between the Number of Boys, and that of Girls, taught in the Country. *Note also*, There are above 250 Schools included in the foregoing Account of those in Great Britain and Ireland, without signifying the Number of Children taught; concerning which, the Report has generally been, That all the poor Children in the Neighbourhood are Taught in them; but the Publisher hereof would be very thankful for a more particular Information.

10 FE 58

F I N I S.

